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To a Harassed World

FATHER WILFRID PARSONS

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Pacific School of Religion
Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

NEW WORKERS ON COAL FIELD STAFF

Edwards and Marjorie Dickinson, together with "Skipper" (twenty months old) have settled in Shadyside, Ohio, to assist Stanley and Marie Hamilton, in the work of the American Friends Service Committee in eastern Ohio. The Dickinsons come from Millerton, New York, where Edwards has been minister of the Millerton Presbyterian Church. He is a graduate of Williams College and the Union Theological Seminary. Marjorie was formerly in Y. W. C. A. work, her special interest being in the industrial field.

Stanley and Marie Hamilton, during the past year, have developed a broad field of service in the eastern Ohio mining area. The latest development has been the organization of a Committee on Adult Education. This Committee is working out plans for a People's University, somewhat after the pattern of the work that has expanded so rapidly at Lansing, Michigan. In the neighborhood of sixteen possible courses and interest groups are being planned and enrollments are already being made.

A Friends Service Library has been opened at Neffs. Stanley Hamilton reports: "During the first two hours after the library opened, it loaned sixty-two books and issued seventy-five borrowers' cards—and about eighty per cent of the patrons were children. Most of the adults were young coal miners, many of them high school graduates, eager for something to read. Neffs is a real mining town where over ninety per cent of the men work in the mines, and the library will meet a real need there."

TO KNOW THAT SOMEBODY CARES!

Life in the coal fields is somber—as if black dust from former years of activity had settled down over each community. It is only a superficial covering, however, for the same elemental urges smoulder underneath the gloom that flame in more favored localities. Let us visit in some of the homes with A. F. S. C. workers in West Virginia:

"Visiting one of the families that have moved to a 'Homestead,' I was impressed with the feeling *this is home!* I had known this family when living at Crown Mine, one of the deserted coal mining camps, and had watched the struggle to keep barely alive; so the home feeling was thrilling to me. How proud the little mother was to show me the house: new furniture made in the homestead shop, double decker beds (so each child could sleep alone and not three or four in one), the cellar with its many jars of canned foods and barrels of flour, meal, meat, and kraut. We sat down to visit and I remarked casually—unthinkingly, 'My, it's grand and warm.'

"There was a moment of throbbing silence, and then, 'Do you know this is the first winter we have ever faced knowing we will be warm?' "

"I took a group of Friends out to the Arthurdale Homestead one day on the usual inspection tour. After looking over the community house, shops, school, etc., we called on one of the homesteaders. We found the kiddies clean, the house neat as a new pin—and the father and mother just finishing up the butchering of three hogs. Everything stopped while they uncovered for us the treasures of their new home.

" 'Who taught you how to butcher?' one of the women asked. 'I wouldn't know what in the world to do with a dead pig!'

"Again a softly worded reply, 'We do know how to do—some things—when we have anything to do with!' "

"One person I shall never forget is Mrs. M——, really a cultured woman. She has two brothers who are doctors, and had enjoyed advantages herself in her youth. She and her husband had 'run' the Company Store until the mine closed down, and were making a superhuman struggle to make a home and provide for their five little ones. I could depend upon Mrs. M—— to take care of the sewing club in her community until I arrived and for any co-operation needed in other projects. When the club closed down in the spring, I wanted to share with the women the left-over scraps—something for them whereby to remember the good times we had had together. I didn't know what to give Mrs. M——, for she has a good deal of pride, and is sensitive. Finally, I just asked her if she could use anything I had. She turned her face away in silence, and my heart fell. I've hurt her! Oh, I've hurt her!

"There were tears in her eyes as she turned to me, 'Yes, there is. When you look at me, just smile.' and then, I knew that all that really mattered is that somebody cares!"

LORD GIVE US THE NOW

The dear baby's prayer had grown long,
With her, "Now I lay me," and all,
And, "God bless mamma and daddy
And sister and brother and Paul."

She paused in deep meditation,
Then again the soft little voice:
"Forgive me cause I was naughty—
Please give me the *now*. It's my choice."

With her tender conscience at peace,
She slept. But I often wonder
At her prayer, "Please give me the *now*."
And these words I daily ponder.

The past is gone beyond recall,
The future, Oh Lord is Thine.
From out the endless bourne of time,
I can but ask the *now* for mine.

EDITH B. MCGINNIS.
Friendswood, Texas.

SPECIAL OFFER FOR WORLD EVENTS

All over the world, without let up, one crisis over international relations rises on the heels of another. You cannot avoid the effects of these developments; they mold the lives of you and your children. Are you keeping in touch with them? If a wrong decision is made and another world war breaks out, you and your children will pay for it—pay for it dearly and in many ways! And so will your neighbors. Are they keeping informed?

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EDITORIAL

Fences—From the Air and On the Ground

WHEN staying on the ground, one is very conscious of divisive streets and rivers and fences and mountains which tend to separate people. The higher one rises in the air, the more do these walls of division fade out of the picture. Fences of all kinds gradually disappear and the landscape blends into unity.

Similarly, so long as we live on the lower levels of life, we make much of the seeming barriers of race and creed and nation and class. It is only as we rise to higher conceptions of Christian truth and brotherhood that these troublesome dividing walls offer little obstruction to us.

Having risen, however, to the higher ideals of fellowship, in which, for us, the fences have largely faded away, it is our bounden task to work to put our ideals into action; to declare our vision of brotherhood down where the fences actually exist in the attitude and action of most people who rarely rise far above their earthy prejudices. This requires a depth of conviction and a brand of courage that too few of us possess. Brotherhood and fellowship as a glittering generality, yes; but actual disarmament of intolerance, discrimination, and injustice by personal example—well, that is something different again. This is the trenchant way in which Bishop Fred B. Fisher put the situation in a recent address:

"We are perfectly willing to kneel at a shrine and superstitiously worship a naked Christ on a cross, provided that Christ is two thousand years old. But when a man in a seething population that is in revolt, actually and dynamically challenges our economic and political and racial imperialism by an appeal to that Christ that we worship, we turn away from him or oppose him. In other words, we worship our ideals of supreme brotherhood and sacrifice so long as they are distant, but they scare us to death when anyone demands that we live them today."

One of the encouraging developments of recent years has been the reconciling work of the National Conference of Jews and Christians, the latter including both Catholics and Protestants. The Conference has designated next Sunday, February 24, as Brotherhood Day, the purpose being to promote the good will of all persons of all faiths for the common good of humanity. This high enterprise is certainly in keeping with the thought and aspirations of Friends, who would have every day a day of brotherhood.

Dorothy Canfield Fisher in a recent article ably defined the evil which Brotherhood Day aims to uproot: "Mass prejudice," she said, "is the unjust, non-fair-play attitude which delivers a sealed secret verdict against a human being because of his race, religion, or nation, without hearing any of the evidence he may have to bring to show that he is innocent of the accusation thus made. It is the door slammed ruthlessly, relentlessly in the face of individual merit and worth. Our law and our own sense of decency jealously guard the right of the most brutal criminals to defend themselves, to prove that an accusation brought against them is false. But in everyday conversation, we hear, many times a day, a slur against a man or woman because of race or religion, which is an accusation brought without giving any opportunity for defense. If mass prejudice is applied to any member of our own family we are in a rage of indignation—and rightly. It is then our responsibility to see that it does not have free play in talk around us without our checking it."

Daily, in spirit at least, may we breathe the prayer of our late English Friend, Maurice Rowntree:

> "O Heart, that beats with every human heart,
> O Heart, that weeps with every human tear,
> O Heart, that sings with every human song,
> Fill our slow hearts with flood-tides of Thy love;
> That they may beat with every human heart,
> That they may weep with every human tear,
> That they may sing with every human song,
> And thus, through Thee, unite with all mankind."

What the World Court Vote Revealed

THAT the Senate's rejection of the World Court was a bitter disappointment to the peace forces of this country—and of the world—is a truism. It was especially disappointing just at this time when adherence to the Court by this country would have demonstrated a will to international cooperation on the part of our Government, the importance of which would probably have been greater than the mere act

of adherence in itself. As it now stands, our continued refusal to enter the Court, an American-inspired and American-conceived Court, combined with our gigantic naval appropriations and proposed naval demonstration in the Pacific, gives the world the impression that we are determined to go our own independent way, regardless.

As for us Americans, the implications of the Senate's action are of perhaps greater significance than the action itself. Here was an issue that involved no danger to our cherished institutions—rather it was in line with our national ideals and profession. It was in no sense a partisan issue—it had been espoused by three Republican and two Democratic Presidents, and by every Secretary of State since 1919. Well informed opinion of the country was almost solidly for adherence to the Court. Church, college and university groups, and peace organizations were strongly for it.

What then, caused its defeat? Just this: the American people—the people who became vocal—repudiated the counsel and wisdom of those mentioned above, those who were really informed on the questions at issue. To whom did they turn for such counsel and wisdom? To a ranting radio priest, to a wise-cracking comedian, and to a sensational editor. In short, the American people demonstrated how easily susceptible they are to demagoguery. It remains to be seen what further victories the demagogues may set forth to win.

When Democracy yields so readily to the wiles of the charlatan and the demagogue, its real friends are hard put to it to uphold it against the theory of dictatorship. The quick effectiveness of an emotional radio appeal is disconcerting. It could not have been so successful, however, had the radio public been better informed of the facts which the appeal garbled so egregiously. There seems to be no royal road to informed public opinion. Perhaps there should be no *royal* road in a Democracy. In any event, the lesson is clear: on this and other grave issues, persistently and painstakingly we must get the facts down to where the people live. It is a long, hard, and often discouraging way, but in a Democracy there is no other.

An American Affront to Civilization

THAT is how Edna Ferber, the novelist, characterized the Hauptmann trial. She was sent to Flemington to observe this American scene of a Roman holiday, and the impressions she reported—the silly chatter and senseless patter of the sensation-mongers, the array of human vultures gazing greedily upon the prospect—are a devastating indictment of American mentality.

But it has not required the pen of an Edna Ferber to cause many people to sicken at the revolting scenes enacted in New Jersey. One did not need to be on the ground to sense keenly the national disgrace involved. What a travesty on calm, judicial procedure! Instead of the Judge, the moving picture men seemed in complete command of the situation, always staging the scene for the garish cinema. And what a wretched demonstration made by the attorneys; especially in their speeches, each trying to outdo the other in a show of cheap and vulgar sensationalism! For weeks the newspapers of the country have been smeared with nauseating details, and over the radios has come an endless stream of dramatic reports from the carrion carnival. All together, it has been about the most disheartening revelation of public taste, the most disgraceful demonstration of moronic tendencies, that this generation has seen. And the end is not yet. From now until the day of execution the morbid rehearsal will continue, even from the death chamber itself.

What is the real meaning of all this? That we have become a country of ghouls in spirit, and that already we are in our national decadence? Hardly that much, let us hope. For the millions who have fed on this gruesome stuff, there are other millions, we are sure, who have turned away in disgust and despair. In the revulsion that is bound to result from these disgraceful events, there are certain objectives for which we should strive: a reform of judicial procedure that will prevent turning our courts of justice into movie production lots; the arousing of sane public sentiment against the emblazoned parade of sordid details by press and screen and radio; the abolition of capital punishment, which, in addition to all the other valid arguments against it, stimulates the morbid taste and tends to brutalize the public mind.

Volition

By Charles Clinton Jones*

I stumbled in darkness, I could not see
The hand restraining that guided me;
The mists were heavy, the clouds hung black,
Stones of discouragement strewed my track.
I marvelled much that my upward road
Should be so rough, or so hard the load;
I shunned the evil, but missed the good,
And guessed at more than I understood;
For I felt that God in His love and might
Somehow would keep my steps aright,
Reaching out of the great unknown,
Taking my hand into His own.

The mists were lifted, the skies were cleared,
Wisdom and Truth in the light appeared.
At the rough ascent of my upward track
No more I marvelled in looking back.
For lo! in my path to the heights sublime
The stones where I stumbled were steps to climb.
I guessed no more, for I surely knew
'Twas the way triumphant He led me through.
My load was lightened and I could see
The loving hand that was leading me
Out of the unknown into the known,
Into God's hand putting my own.

*Read by request at the funeral services for the author, Eleventh Month 12, 1934.

Religion's Message to a Harassed World

By Rev. Wilfrid Parsons

II

This is the second of a series of three articles on this subject, the first having been by Bishop F. J. McConnell, representing a Protestant viewpoint. Father Parsons is editor of the Catholic journal, "America."

THE fundamental principle of the Catholic social and political teaching is the doctrine of inherent rights. Any reader of the Declaration of Independence will know what I mean by this, but to make it clearer let me quote the most recent denial of this doctrine that I have seen. It was made by Donald Richberg in an interview in the New York *Times*, November 18, 1934, in which he said:

"The rights of property did not come by nature, they were created by law. If it were not for law there could be no inheritance, for instance; there would be no way of passing on property. *Every single right and protection the individual has in our society has been created legally.*"

This idea that all rights are a grant from the State, and that there are no rights inherent in man's nature, is unfortunately growing in people's minds and is the most menacing phenomenon of the modern world. The two opposing extremes of Fascism and Communism are both based on this idea, and for that reason more than for any other the Catholic social position, standing in the middle between them, is opposed to both of them.

The Doctrine of Inherent Rights

The Declaration is an old-fashioned document but it is worth reading at the present time. Let me quote some of its well-known words:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of The People to alter or to abolish it. . . ."

If this doctrine of inherent rights, antecedent to every government and which every government is bound to respect and secure, is true, it should be applicable to all the aspects of our modern life: social reform, the profit system, the position of the State, the role of the Church, and the rights of both individuals and races.

Let me take these in order so that I may show that the whole Catholic social teaching depends upon this principle and its corollary that every unalienable right existing in an individual or in a group implies a corresponding duty in other individuals and other groups. This correlation of rights and duties is what we mean when we use the term, social justice.

Keeping to the Middle Course

Pope Pius XI has made in his Encyclical, "Quadragesimo Anno," the profound observation that there are two separate aspects of both labor and industry: the social aspect and the individual aspect. Every social reform must necessarily begin by respecting the co-existence of these two aspects and refrain from pushing either one or the other to an extreme. If you push the individual aspect to an extreme, as was done in the years preceding 1931, you will have rugged individualism of ill fame, that system which looked on all wealth as the prey of the individual strong enough to secure it, by whatever means he deemed necessary. If, on the other hand, neglecting the individual aspect you push the social aspect to an extreme, you will have Socialism and its logical successor, Communism, with all the inordinate power of the State over the individual which that system implies. It is only by finding a way to combine these two aspects, doing justice to both, that any permanent social reform can be secured.

Such a social reform will, like every other one, involve two steps—a criticism of the previous or prevailing system, and a plan for one to take its place. The outstanding criticism made by Pope Pius XI against the prevailing system is that it necessarily results in an abnormal concentration of wealth in a few hands at the expense of the vast majority of people. This criticism would point out that the growing number of the unemployed over the period of years, 1902 to 1934, with its consequent and increasing reduction of purchasing power, was a necessary result of this system. Limitless free competition, said the Pope, "permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience." Put in another way, this simply means that bad morals were bad economics.

If, then, we are to reconstruct society on a basis of the principle that is involved in this criticism, we will be faced with the necessity of creating institutions within the State which will give as little play as possible to the operation of individual greed and selfishness and the largest play possible compatible with the individual's inherent rights, to the common good, spread as widely as possible not only over the nation but over the world.

Mutual Rights of Capital and Labor

Such institutions would recognize the duality of all industrial processes, labor and capital. In order that each of these classes be able to secure its respective rights, there should be an organization of each to create the program for this and to secure its execution; and in order that each of these two classes should respect the rights of the other, there must be certain rules imposed upon them, either by some superior council agreed upon by them, or, if that is not possible, imposed by the State, which will also have the duty of seeing that individuals belonging to either class but considered as consumers shall also be safeguarded.

This system has been called by various names, depending upon the present point of view of those who criticise it. It has been called Socialism and it has been called Fascism. It is obvious to those who know that it is neither.

It will be noticed that the program here briefly outlined respects the profit system as a general principle, at least inasmuch as this system involves the inherent right of private property. In fact, this right has always been regarded as a touchstone of the Catholic social position. It must be said, however, that in its polemics with Socialism, the complete Catholic position on this subject has not always been understood. It is by no means held that this right is an unlimited one. It is, on the contrary, severely limited, subject to the principle of the dual aspect, social and individual, of wealth.

Superfluous Wealth Is Immoral

It is of course recognized that there should be a wage for capital and management as well as a wage for labor. On the other hand, the capital wage at the expense of the labor wage is immoral, and the Church has frequently even gone so far as to say that what it calls "superfluous wealth" is immoral. I do not know of any calculation as to what constitutes superfluous wealth beyond the very obvious ones known to all. An example, of course, would be the payment of dividends out of reserve in time of depression while no payment whatever is made for laborers who are laid off. It is held that the worker has a right in this reserve equal to that of the stockholder.

It will be seen, therefore, that the right of private property is a limited one and in a sense conditional. It may not be exercised at the expense of the common good, though since it is inherent it may not be entirely abolished.

All of this involves a consideration of the position of the State in any social reconstruction. It has always been held by Catholics that the individual has inherent rights against the State since both he and the family are antecedent to the state. This of course has been most clear in history in the constant resistance made by the Catholic Church to the doctrine which, as I see it, turned out to be the principal one of the Reformation in Germany, England, and Scandinavia, that the rights of conscience and the forms of worship shall be determined by the State. The same doctrine, of course, is held with regard to the economic and social being of man.

State Must Respect Private Rights

It follows therefore that there is a twofold aspect of our attitude toward the State. On the one hand, it must itself respect and secure inherent rights wherever they are found; and, on the other, it has the duty to enforce the respecting of these rights by subordinate social and economic groups. The State, therefore, will not be asked itself to conduct the industrial plant, though Pope Pius XI remarks that "certain forms of property must be reserved to the State, since they carry with them an opportunity for domination too great to be left to private individuals without injury to the community at large."

Under this theory, the State itself would be free to decide just what these industries are. Thus the State, if it set up the vocational groups referred to above, would if necessary lay down the rules for their operation, but it would restrict its activities to seeing that those rules are observed.

In passing, the similarity of this doctrine to that underlying NRA is obvious. The principal criticism I have heard from Catholic thinkers is that the vocational group on the labor side has not been set up but has been left to struggle for its rights, through strikes, under section 7A on collective bargaining.

The reader will notice in all this that there is an implied assertion of the Church's right both to have a social doctrine concerning industry and State, and to urge its adoption. It receives this right by virtue of the fact that its Founder's intention was that it be a Divinely guided instrument to enlighten the conscience of the individual, for in the last analysis it is the enlightened conscience of the individual which will bring about social justice in all its phases.

"Union of Church and State" Interpreted

This has been attached as "union of Church and State" but that poor, overworked phrase does not seem applicable in the circumstances. Union of Church and State in its only true historical sense means, if it means anything at all, that the government respects and executes the common spiritual and social doctrines of the population where that population is homogeneous in its spiritual allegiance. This is nothing more than the well-known American doctrine of the right of the governed to determine the form of its government. Where there is no such homogeneity of allegiance, of course, the claim of any Church on the State is obviously much weakened, for then different points of view among the governed will necessarily exist. In the present disunion of minds, it is obvious that little more can be hoped from any Church than the effect normally secured on the general public by the reasonableness and soundness of its teachings.

Running through all this there is the thread of equality—equality of nations, equality of rights, and equality of individuals, in the common enjoyment of inherent rights. War, therefore, on the side of those who wage it out of an injustice similar to the injustices wreaked in the industrial field, is branded as immoral, while at the same time under the same principle it is not considered immoral to defend these threatened rights even by force of arms. In the same way, the refusal to acknowledge rights to certain groups by reason of their racial origin or the color of their skin, is likewise immoral, simply because it ignores the common nature of mankind.

What is Our Message?

By Harvey Jones

(Given at New England Workers' Conference)

IN the beautiful imagery of one of the ancient scriptures, we see dramatically portrayed the experience of a great prophet as he is sent forth on his mighty mission. In his prophetic vision he is in the midst of voices: somewhat of a confusion of voices perhaps, but, nevertheless voices with an irresistible urgency which sets the prophet on tip-toe to catch their meaning.

Out from the blue, one of the voices sounds out the single word, "Cry!" He realizes that it is a call to a messenger—one who is to carry tidings. Doubtless as an echo of the questioning of the prophet's own heart, there comes forth the response of another Voice, "What shall I cry?" It is not altogether an eager enthusiastic response. There is a note almost of despair as the apparent hopelessness of the situation is considered. "What can one cry in a world like this? What is the use of crying anything? The world is in its last stages of decay like the summer vegetation when the summer is over and the winter frosts have destroyed the verdure. There is not sufficient vitality left to make any response to a cry." "All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth because the breath of Jehovah bloweth upon it." "Even God has become discouraged with his efforts to keep it alive and is snuffing it out with his breath. Surely the people is grass. What shall I cry in such a world?"

Back from the depths the Voice sounds again with mighty confidence and assurance. "The grass withereth, the flower fadeth, but the word of our God shall stand forever!" You ask what you shall cry? "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift it up, be not afraid; say unto the cities of Judah 'Behold your God'!" You ask if there is anything to cry to a dying world? "Hast thou not known? Hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

I am asked to gather up some thoughts regarding our message as a Society of Friends. In harmony with the general theme of the conference, I take it that this is to be under-

stood as our message to the spiritual life. We are hearing again the ancient query, "What shall I cry?"

May I confess to a considerable degree of indifference as to what particular label our message is to bear, except that there may be the stamp of approval of Him who has sent us. Commercial houses, in order to hold their own in the fierce competitive struggle with rival firms, must blaze their trademark and slogan from every housetop, but we are competing with no one except the World, the Flesh and the Devil. When the whole Christian world is crying out for release from a divisive sectarianism that more than any one thing has sapped the life blood and hindered the progress of the kingdom, may God forgive us if we shall be guilty of adding a single stone to raise higher the barriers that separate different groups of the Christian family into rival factions, or if we shall devote our energies to advertising the particular points on which we differ from our fellow Christians.

As Friends we have inherited beautiful traditions and I fully appreciate their value as a uniting influence and an inspiring memory. We have a historical background for which we may be humbly thankful. (God grant that we may never substitute the word "proud.") The founders and leaders of our Society have given to the world a message of life and power which we shall do well to heed. But we shall be forever unworthy to bear the name that these have borne if we have no higher mission in the world than to perpetuate peculiar customs and traditions, or to erect monuments to a past glory—the very spirit against which the true Quakerism arose as a ringing protest.

These are not days to exalt denominational superiorities. Stanley Jones tells of a town in New England where "one denomination felt that the other denomination had a bell larger and more authoritative than theirs so they got a new one. Not to be outdone, the other also got a new one. The first named installed a still larger bell, and the other followed suit. Then the first one put in such a big bell that, when they rang it, it cracked!" He adds, "All this proclaiming of one's greatness, even through religion, ends in cracked bells. The trumpet of the Pharisee, both ancient and modern, which is used to call attention to religious deeds and religious greatness, simply ends in proclaiming the trumpeter's own spiritual doom."

No, if we, as a Society, have been entrusted with anything comparable to a trumpet, it is not that we may attract the attention of the world to the trumpet or the trumpeter, but that we may sound forth in the trumpet call a message that is vital to the needs of men. If we have been given a light, it is not that the peculiar quality of the lamp shall be noticed, but that out into the darkness of the world there may shine forth a clear, illuminating ray that shall pierce the darkness and guide the footsteps of lost and bewildered men into the paths of safety.

Where, then, are we to find our message? What is to determine what we shall "cry"? Obviously, if we are true messengers it is to be found alone in the thought of Him who has commissioned us as messengers. It is not to be found by merely pouring over the pages of Fox's Journal or the ancient documents of Friends, or those of modern interpreters of Quakerism, rich and inspiring as these may be. Rather, may we say, "The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith which we preach." If we have any message, the content of that message is conditioned on just two things: first, the character of the Sender of the message, and, second, the need of the one to whom the message is sent.

How can we limit a message like that? It has all the height and depth of the grace of the infinite God, and knows no limit in its length and breadth this side of the uttermost needs of mankind. If we have truly experienced God and know Christ as a present living reality, and if we are sensitive to the needs of the world, we need not be anxious about the genuineness of our Quakerism, though our forms of expression may be as far from those of George Fox as the East is from the West. Quakerism is not to bind the lives of men but to release them—to bring them into the glorious liberty of the sons of God. The only bondage we recognize is the love-bondage to Christ.

The fact of the surpassing greatness of our message must not be thought of as indicating that there is a vagueness in the message. Its penetrating quality must not be lost because of its magnitude. The light that shines over the whole world must send its clear penetrating rays into each dark nook and crevice as definitely as if that were the only place to be lighted.

It may be said in general that the most important message that we have to give is that there *is* a message; that the God of all the earth is not a silent, unapproachable figure, sitting off and apart from his creation, wrapped in awful, majestic solitude; but that the Divine Spirit still broods over his world, that he is touched with the feeling of our infirmities, that his heart is still broken for the sins and sufferings of his people, and that he is giving forth a word of life and hope and salvation for this day as vital as for any age of the past.

On a certain Sabbath day, in a Jewish synagogue in the village of Nazareth, a young carpenter stood up and read a passage of Scripture to the assembled company. The passage was a familiar one—one of the old "servant" passages that they had heard the Scribes read and expound, times without number; so often in fact that it had become commonplace. But that day for the first time in their experience those ancient words came to life! There was something in the voice or the attitude of the reader that commanded their attention, and made them realize that they were listening to something more than the monotonous droning of the routine form of Worship:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor.
He hath sent me to proclaim release to the captives
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

As he finished the reading, we are told that "the eyes of all in the synagogue were fastened on him." As he sat down, according to the custom, to expound the passage, they were amazed to hear him declare, "Today hath this Scripture been fulfilled in your ears." And all bare him witness and wondered at the words of grace which proceeded from his mouth.

What was it that had happened that day, different from other days? We say it was different because the Messiah, the Divine Christ, had appeared to them. But it is certain that the realization of that fact had not yet dawned upon them. The amazing fact was that a word of ancient Scripture had become a message, full of vitality and power for their day. God had spoken unto *them.*

Another day this same Voice was heard speaking to a multitude gathered on a mountain side. As he gave forth his tremendous truths concerning a Kingdom, the foundations of which should be, not the familiar ones of legalistic demands, of force, of nationalistic and sectarian narrowness, but of purity of heart and life, of love, of trust, of obedience, not to a tyrant king, but, to a Heavenly Father—it is said that "they were astonished at his teaching for he taught them as one having authority and not as their Scribes."

What was the difference? Leaving aside for the moment the question of the supernatural character and authority of the speaker, the thing that astonished the multitude was that one dare to assume the authority of translating religious truth into terms of their own lives. The truth had come with the authority of one with a message of Life. The scribes had taught them religion but they had no message. Theirs was only a religion handed down from inspired men of long ago. Their knowledge of God was an inherited knowledge, nothing

new or vital for their own day of need, but only the afterglow of a past glory.

But now a new day had appeared. God had not left his world and withdrawn into eternal silence, but was revealing himself anew, a mighty, transforming, living power, speaking to the needs of men, breaking through the darkness of ignorance and superstition and revealing the Light of Life. "Ye have heard that it was said to them of old time . . . but I say unto *you*." Religion, instead of a meaningless repetition of misunderstood phrases inherited from past ages, had become a gospel, good tidings, a message—every man hearing in his own tongue the mighty words of God.

What then is our message to our generation? What shall we cry? Call it the Quaker message or the Christian message as we please. It is the message of the ancient prophet. "The Everlasting God, Jehovah, the creator of the ends of the earth fainteth not, neither is weary. He giveth power to the faint, and to him that hath no might he increaseth strength."

It is the message of George Fox: "When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do; then, O then, I heard a voice which said 'There is one, even Christ Jesus that can speak to thy condition.'"

It is the message of the poet, Whittier:

> "That the dear Christ dwells not afar,
> The king of some remoter star,
> Listening, at times, with flattered ear
> To homage wrung from selfish fear;
> But here, amidst the poor and blind,
> The bound and suffering of our kind,
> In works we do, in prayers we pray,
> Life of our life, He lives today."

It is *our* message: "Jesus Christ, the same yesterday, today, and forever."

Gonic, New Hampshire.

Plans for Five Years Meeting

Sessions to be Held at Richmond, October 22-28, 1935

THROUGH the Program Committee, plans are steadily assuming shape for the sessions of the Five Years Meeting of Friends, to be held at Richmond, Indiana, October 22-28, of this year. While for business purposes, this is a delegate body, it is the thought of those intrusted with the arrangements that the sessions of 1935 be more than ever before in the nature of a general conference of concerned Friends. There will be a certain amount of important business to be considered, to be sure. That must not be neglected. But of even greater importance is an aroused sense of spiritual awareness and concern, without which all business considerations will be largely futile.

With this in mind the Program Committee is encouraging a large attendance of Friends from all over the country. Much of the time of the sessions will be devoted to discussion of the fundamental testimonies of Friends as applied to humanity's needs for today. Friends, whether delegates or not, will not only be welcome but are urged to be present, and not merely as onlookers, but as sharers in the discussion. This, of all times, is no time for consideration of imperative, universal problems by a small group behind closed doors. Let there be light, and from as many sources as possible.

The Mind of Christ for Today

There can be little light apart from fellowship, and this suggests a major objective to be sought through the sessions—that of promoting a corporate unity among our membership and strengthening the Five Years Meeting as a living fellowship among American Friends. There are encouraging indications of a renewed sense of interest in and loyalty to the Five Years Meeting as an experiment in Friendly unity and larger purpose. May this interest and loyalty be strengthened by a large and eager attendance upon the sessions in October.

It is expected that the spiritual and inspirational element will be stressed during the days of conference, and especially so in the early sessions, thus creating the proper attitude and atmosphere for discussing and seeking the contribution which Friends should make toward meeting the present problems which beleaguer humanity.

"The Mind of Christ for Today—as interpreted by Friends." This has been selected as the theme of the sessions. It contains at once a challenge and a test to be applied to our thinking as the basis of conduct and action. Not only at the Five Years Meeting sessions, but now and always, we should be seeking this mind, that it may be in us, as individuals and as a Society of Friends. But assemblage together in October in the fellowship of a common concern, should help us greatly toward this objective.

In order that the thinking together at Richmond in October may be as well based and as well directed as possible, diligent thought should be given in the intervening months to the questions that naturally concern us as Friends. To this end, a series of Commissions is being formed to undertake the careful study of the various areas of our testimony. These Commissions are being grouped into four divisions as follows:

Commissions to be Appointed

1. The first Commission relates particularly to the religious life and outreach of our meetings, and is divided into two sections. Members of the first section will appraise the effectiveness of our meeting leadership in contributing to true Friendly purposes, and will doubtless have some suggestions to make for increasing that effectiveness. The second section will devote its attention to gospel outreach through different methods of evangelism.

2. Broadly speaking, Commission Number Two includes the field of what are known as Friends testimonies. The latter will be revaluated, reinterpreted, and redeclared, in seeking to apply to them the mind of Christ for today. This Commission is divided into these sections:

   (1) The Individual and the State.
   (2) Economic Life and Relationships.
   (3) International Relations and Peace.
   (4) Liquor and Narcotics.
   (5) Crime and Punishment.
   (6) Race Attitudes and Relations.

3. Christian Education is the subject to engage the thought of the third Commission. Section one will make a report on the place and function of our Friends schools and colleges, while the second section will do the same for Christian Education directly in the Church and its departments.

4. Commission Four will deal with Missions and World Service. Here again, the task is subdivided. The first section will consider our enterprise of Missions, at home and abroad, while the field of Friends Service and the question of a world-wide Friendly Fellowship will come under the review of the second section.

Thus, it will be seen, twelve groups of Friends will soon be engaged in applying

the principles of Friends to these many areas of life. Careful attention is being given to the personnel of these Commissions, that Friends of recognized capacity and concern may be brought into this very important service, and who at the same time are fairly representative of many Friends of many minds—and of our twelve Yearly Meetings.

It will be observed that some of these Commissions deal with areas of service for which our regularly-established Boards have been charged with responsibility. The latter will as usual make their reports and presentations to the Five Years Meeting, having to do with their programs of work. It is with no thought of "going over their heads" that separate Commissions are being appointed to seek new light on the implications of our testimonies for today, and to bring, it is hoped, fresh insight and new points of view to bear upon our problems. In order that there may be desirable understanding and cooperation between Commissions and Boards, on each Commission for which there is a corresponding Board, one or more members of the latter have been placed. Furthermore, the Commissions will be expected to interpret and emphasize the fundamental nature and general application of our message in these various aspects, rather than to treat of detailed method and program, as do our established departments of work. On the other hand, it is certainly to be hoped that the study and findings of the Commissions will be so thoroughgoing and illuminating as to be helpful to the Boards in mapping their further programs of service.

The results of the work of the Commissions should be, and doubtless will be, immeasurably stimulating to the thought of the Five Years Meeting in session. They will properly form the basis largely for those sessions which are to be given over to general discussion on the conference basis; and not only in open session but in group forums and conferences, of which there will probably be several.

What Reawakening Might Result!

While the Commissions will take the lead in the study of these important subjects, such study should by no means be limited to them. During the intervening months, meetings and groups throughout the Five Years Meeting may well be making these Friendly testimonies the subject of earnest consideration. What a reawakening might result if that takes place! Only a comparatively few of all our members, at best, will gather at Richmond in October, and the future meaning and mission of the Five Years Meeting, the largest organized group of the Society of Friends, rests not more with them than with the Friends back home, whose area of service is largely limited to their Yearly and subordinate meetings. Soon after the Commissions are organized, they will perhaps have some suggestions to offer in the way of topics and reading material for group study.

The Mind of Christ for Today—as interpreted by Friends. May we all be seeking that mind during these intervening months of preparation for what should prove a great feast of Friendly fellowship.

Members of the Program Committee having charge of the arrangements for the sessions in October are:

Canada—Arthur G. Dorland.
New England—Lindley M. Binford.
New York—Elizabeth L. Hazard.
Baltimore—Lindley D. Clark.
North Carolina—Raymond Binford.
Wilmington—O. Herschel Folger.
Indiana—William J. Sayers.
Western—Alvin T. Coate, Chairman.
Iowa—Richard R. Newby.
Kansas—Bertha Stubbs Sumpter.
Nebraska—Ora W. Carrell.
California—Frank W. Dell.
At Large—William O. Mendenhall, Walter C. Woodward.

NEW MEETINGHOUSE IS DEDICATED

Lynn Friends near Russiaville, Indiana, dedicated their new meetinghouse on January 6. This building replaces the one that burned a year ago last October. Since that time, Sunday School and all other services have been held in the homes of the members. The new house was dedicated free of debt, and is finished except the basement.

Former pastors present at the dedication services were: E. Howard Brown, Frank V. Stafford, Henry H. Mosher, and Orval H. Cox. Greetings were received from Allen Kenworthy of Spencer, Indiana, Martilia Cox of Long Beach, California, and Charles T. Moore of Caldwell, Idaho, also former pastors. Howard Brown preached the dedication sermon, and with Ruth P. Brown and L. O. and Mabel Brown held a two-weeks' series of meetings. There were fourteen conversions and renewals and many have taken advance steps. Four accessions to the Meeting have been received.

Eldon L. Farmer, who succeeded Orval H. Cox, is serving acceptably as pastor and has entered whole-heartedly into all of the activities of the Meeting.

WAGE PEACE TODAY

While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

WIDE OBSERVANCE OF BROTHERHOOD DAY

Jews and Christians Join Sunday in Putting Good Will Above Unreasoning Prejudice

Brotherhood Day, instituted by the National Conference of Jews and Christians to "mobilize the goodwill of people and their natural friendliness and cooperativeness against the fomenters of group hatreds," will be observed, as now appears, in more than five hundred communities across the country on Sunday, February 24th. It is appropriately associated with the birthday of George Washington who, as President Roosevelt in a letter to the National Conference endorsing the observance this year, declares, was distinguished for "his broad and tolerant spirit and his consistent support of the principles of religious liberty and freedom of conscience." Washington asserted that "of all the animosities which have existed among mankind, those which are caused by a difference of sentiment in religion appear to be the most inveterate and distressing, and ought most to be deprecated."

The hard times through which we have been passing have intensified cultural strains. Pearl S. Buck, newly appointed chairman of the Woman's Advisory Council of the National Conference, has recently said: "We are going to have a harder time in inter-group relations. The goodwill generated in good times has held over these first five years of the depression, but now we have used up this reserve and inter-group differences are becoming accentuated."

Respecting Other Groups

The population of the United States is composed of various self-conscious cultural groups, each with its cherished traditions, convictions and modes of behavior. Inevitably there will be competition of a sort between these groups because of the differences that distinguish them, but this should not disturb us so long as it is conducted on the high plane of justice and fair play. Indeed, such competition may be altogether wholesome and constructive and stimulating in its results. A frank recognition of the equal rights of every group to its own loyalties and a respect on the part of each for the reverence of others is essential to the amity and concord without which a wholesome community life is impossible. There are points at which differing convictions and habits make cooperation impossible, but there is a wide realm of common interest and concern in which all groups can work together. Protestants, Catholics and Jews

together accept the social ideals of the great prophets of the Hebrew people and recognize the social implications of the creeds to which they severally adhere. In every project making for human betterment they can cooperate and as citizens of the one country they can work together for worthy political ends.

Chairmen of local committees on Brotherhood Day, in most instances composed of Protestants, Catholics and Jews, are preparing programs to reach all sections of their communities, and are emphasizing those interests, and projects which all citizens, regardless of race and creed, have in common. Radio broadcasts from local stations, civic mass meetings, church programs, young people's observances, programs in women's and service clubs, and in patriotic and fraternal societies will carry the message of goodwill and civic cooperation through the country. Six national broadcasts from New York on or near Brotherhood Day will be devoted to the same cause. In Baltimore twenty-eight clergymen and laymen of the Protestant, Catholic and Jewish faiths are broadcasting a special program every week which will be concluded on Brotherhood Day. A similar radio program is being broadcast from cities on the Pacific coast.

Not a One-Day Gesture

It is not intended that Brotherhood Day shall be a one-day gesture no matter how magnificent. The National Conference of Jews and Christians is prepared to implement the good-will created by this observance in concrete works. It is extending its permanent inter-faith committees which serve as clearing-houses for local incidents making for prejudice. It is prepared to establish more round-tables and seminars where the larger social causes of group discord may be analyzed and interpreted in terms of local situations. The Conference makes available its authentic material on Sunday School textbooks, public school histories and reference works which have harbored poisonous seed beds of hate. It offers not merely negative criticisms of benighted attitudes but constructive techniques whereby desirable educational goals can be attained without recourse to prejudiced sources. The Conference realizes that the *faith* of *Brotherhood* must be made real by *good works.*

A competent observer has lately said in the public press: "One hundred and three American organizations were participating last fall in reviving race and creed hatred. There may be more or less now. Some men use this stirring of prejudice and fear as a means to political power. They say, in effect: 'Hitler made it pay. Why can't we?' " If this is true, it is evidence enough of the need of renewed effort at this time to combat all efforts to foster divisive instincts and to promote every effort to create an atmosphere in which intolerance and prejudice will wither and die.

ROBERT A. ASHWORTH,
Editor N. C. J. C. News Service.

A HOOSIER SOJOURNER IN OLD NORTH STATE

BY M. MARIE CASSELL

A most picturesque trek through the Cumberland and Blue Ridge ranges, for a day and a half or two days! Destination: High Point, North Carolina.

Arriving safely on the afternoon of October 4, 1934, I received a warm welcome from our genial friend, Alice Paige White, in whose home final arrangements were completed for several weeks of itinerary work in North Carolina Yearly Meeting.

So it is to this aggressive chairman of the Religious Education Board, together with the members of her committee, that I wish to express thanks for the coveted privilege of mingling once again with the good people of the Old North State.

During the following days of travel, I succeeded in contacting all but one of the eight quarterly meetings which make up the Yearly Meeting. My task lay in the field of religious education, with particular attention given to leadership training work, in addition to a number of addresses and conferences.

Local meetings which supported classes were: Archdale and Springfield, Deep River, Up River and Piney Woods, Asheboro, Mount Airy, and Rocky River, with conferences at Asheboro St., Greensboro; also at Oakland and Nahunta.

In every community, pastors and people showed loyalty in cooperation, as well as hospitality in entertainment. These features invoked a deep sense of appreciation on the part of the Hoosier sojourner.

Since all work and no play make for monotony, a few well chosen pleasure trips were sandwiched in between duties.

The first included a trip to the Springfield meetinghouse, one of the most typical, and yet one of the most modern buildings in Quakerdom. A beautiful cloistered walk connects the more pretentious edifice with the small brick structure which formerly housed the worshippers of this vicinity covering a period of years. One room of the older building now serves as a meeting place for the men's Bible Class; the other contains a rather unique collection of valuable articles of by-gone days. John J. Blair, the originator and moving spirit, devotes no little time and effort to the work of this much appreciated museum.

It was in the Springfield meetinghouse, as a guest of Clara I. Cox, that I had my initial introduction to a palatable southern "Brunswick Stew."

A diversion of equal interest consisted of a sight-seeing walk through the Tomlinson furniture plant, where "The Ensemble Vogue," lent "an atmosphere of charm and taste" perhaps second to none in an extremely modern display of high class home furnishings.

Another happy occasion, featuring National Recognition Day for Church School teachers, included a banquet and a delightful program, held at the High Point Friends Church.

Archdale, a progressive rural center, was the scene of an enthusiastic Home-Coming on Sunday. Within the walls of the Church, a repast of spiritual vitamins and calories was greatly valued, while without, a bit later, sumptuous viands spread on a long table were eagerly devoured by the large crowd of members and friends.

In the extreme eastern part of the Yearly Meeting boundaries, two prosperous meetings are maintained. It was while in this section, from a roadside monument in Hertford, Perquimans County, that we read again these words:

EDMUNDSON—FOX MEMORIAL

Near this spot William Edmundson, an English Friend, held in May, 1672, the first religious service on record in Carolina.

Six months later, George Fox, founder of the religious society of Friends, also visited this section and held meetings among the Colonists. Here were the beginnings of the religious life of a great State.

(Erected June 11, 1929, by North Carolina Yearly Meeting of Friends.)

From the vicinity of Goldsboro, in company with Elbert and Inez Newlin, and others, I had the privilege of obtaining a close-up view of Duke University, located at Durham. This great university is a veritable city in itself. Elbert Russell, Dean of the School of Religion, very graciously acted as guide and interpreter.

One more event of interest, with Herman and Emma Parker, included an hour of worship and business among some "quiet Friends" in their tiny meetinghouse near Marlboro.

In all, the activities on this trip will long be remembered, and the delightful experiences, the renewal of friendship, give rise to profound gratitude.

Centerville, Indiana.

A happy life must to a great extent be a quiet life, for it is only in an atmosphere of quiet that true joy can live.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest.

NOT CONSTITUTIONAL RIGHTS BUT RIGHTS TO BE WON

To the Editor:

Permit me to make a few comments upon the article "Where do Pacifists Stand Now?" appearing in THE AMERICAN FRIEND in the issue of December 27, 1934.

May I suggest that Pacifists do not "stand" at all? We have not a leg to stand on, so far as the State and the law are concerned, and we never have had. Pacifists are not standing — they are lying, lying in the dust of the centuries with "heads bloody but unbowed," and, I trust, with a little more realism inside those heads, as one result of the Supreme Court's decision in Hamilton vs. The Regents of the University of California.

This whole matter of our testimony against war, seems to me, to resolve itself into this problem — the right of private judgment as over against the will of the State as expressed in law. Now this right of private judgment is essentially anarchy, that is, disregard for government, when that judgment carries with it a refusal to obey. In reality it is only a limited degree of anarchy because we have not a total disregard for government, but a partial one. Nevertheless, it is anarchy in regard to this particular, namely, the will to exercise freedom of conscience in the matter of war and preparation for it.

Now the State, for the sake of its own life, says it cannot allow private judgments to the point of disobedience. And in most cases, we heartily support the State, even to encouragement of reprisals and punishment. For example, the State has traffic laws as a method for dealing with congested and heavy traffic. Any private judgment in the driving of cars would result in anarchy and in the undermining of government. We have laws regarding taxes. They represent a method of securing public revenue. Any private judgment in the matter of obedience would result in chaos and the weakening of the State. Likewise, we have certain laws relating to war and preparation for it, as a means for national defense. Any private judgment on obedience, in time of peace as in the hour of national crisis, the State is bound to consider unfriendly and dangerous, even when disobedience is based on conscience. Mr. Justice Butler expressed this feeling when he wrote, "government, federal and state, each in its own sphere, owes a duty to the people within its jurisdiction to preserve itself in adequate strength to maintain peace and order and to insure the just enforcement of law, and every citizen owes the reciprocal duty according to his capacity, to support and defend the government against all enemies."

While it is true that the State, as such, cannot allow private judgment in the matter of obedience, yet individuals and groups have assumed and exercised this prerogative, and states and governments have been known to surrender to them. There are many examples of this in history. The English Bill of Rights, 1689, was wrested from a government by a group of "protestants" who exercised their right of private judgment against the theory of the divine right of kings. The Revolutionary War was started by a group of rebels who passed private judgments upon obedience to the laws of Parliament and the rule of George III during 1775-76. Had these insurgents failed, they would have been known as plain rebels, but since they succeeded, they are patriots. In the end, England surrendered to this private judgment when it became sufficiently powerful. The Whisky Rebellion was another example of private judgment thwarting the laws of the State. While the rebellion was put down, the State recognized many of these private demands and conformed future laws to them. The Fugitive Slave Law was the instrument of the State to compel the return of runaway slaves, but Quakers exercised the will of private judgment in this matter, and chose to ignore and even to thwart the clear intent of the law. War was declared later and the issue was finally settled on the field of battle. The repeal of the Eighteenth Amendment was due, in large measure, to the willingness of individuals to defy the State, in favor of private judgment on the liquor question.

The point I wish to make, irrespective of the value of the above reforms, is, that frequently reforms have come by the exercise of private judgments in which disobedience has run contrary to the laws of the State. The State, however, has never recognized this right, and consequently the reformers suffered. And they will continue to suffer until their numbers and power increase to such a degree that their revolt becomes a *fait accompli*, or the law is changed in their favor. But until that time, the individual who exercises private judgment in the matter of obedience must suffer. It makes little difference whether it be for conscience or for economic, political or religious liberty—he suffers for his right until he wins it. As Mr. Justice Hughes expressed it in the Macintosh case, "When one's belief collides with the power of the State, the latter is supreme within its sphere and submission or punishment follows."

What is it that we Quakers and conscientious objectors want? Do we want an exception made of us and our objection to war, because of certain ethereal constitutional rights in Religious Liberty? Do we wish the State to surrender quickly and easily to the private judgment of a comparatively few rebels? Well, let us make up our minds to it, the State will do neither. For the State takes the position that private judgment in obedience is contrary to liberty, and for the preservation of the State and the whole cause of liberty, must be denied. In other words, the State says the whole cause of liberty is greater than its parts.

What must we do then, surrender our beliefs? Must we obey the law in spite of conscience? No, that is impossible when one sees his beliefs as the will of God. There is no alternative except to fight it out along the line of private judgment in refusal, if it takes centuries. But, let us go into the struggle with our eyes open. For, judging from the experiences of all reformers, we may expect, not religious liberty, but persecution, imprisonment and even death. This will be the cost of our fight against war and the right of the State to coerce the individual conscience to support war. Let us be realistic about this matter and expect nothing less than that which has been the fate of prophets, always. Let us go further, and as brave men and true patriots, rejoice, that in this struggle of religion vs. the State, we are privileged, by the vision we have of God's truth, to suffer for it. Let us dispense, once and for all, with the current notion, that Friends and other pacifists have constitutional rights which will allow them, in time of war, to deny or oppose the course of government.

We should feel indebted to the Supreme Court for clearing away the fog. We see now, that freedom of conscience and religious liberty are rights which are *to be won*. Let us, therefore, "gird up our loins," brush all cobwebs from our thinking and begin now to determine the basic beliefs on which we shall stand. Let us get ready for the struggle by selling these beliefs "in the competition of the market place" until the ideals and hopes of Jesus shall be the accepted morality of the State.

WILBUR W. KAMP.

Poughkeepsie, N. Y.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

THE CHRISTIAN WAY OUT

United Stewardship Council, pp. 78, 25 cents

"Stewardship" is moving to deeper levels. "The Christian Way Out" is a wholesome presentation of that new emphasis. Tithing and financing the church program have been the central features in days that have gone by. These are important and must be faced, but they are not the focus for stewardship; they should be the expressions of a deeper enlistment. Proportionate giving, as necessary as it is, can never in itself be the way out for an ill-balanced society which starves in one area and dissipates in another. A good stewardship study which sees equity as greater than benevolence is our need. Here it is in "The Christian Way Out."

This booklet is especially adapted for groups interested in facing the implications of religion in our present-day economic problems. Its material is organized within a worship program. This aspect will call for an adjustment to the local need. A group leader may readily elect his own method of presentation. A minister or teacher would find this pamphlet invaluable for his own personal use as an enlightened expression within this field, which is the chief puzzle of our present day. A modern Amos prophesies occasionally in its pages—there is a quickening stimulant in it.

The booklet is worth its price, however, if only to secure the two one-act dramatizations: "The Way of the Lord," and "Who is my Neighbor?" Good use of young people is probably found more easily in the field of dramatizations than in any other field.

Returnable sample copies may be ordered from the Friends Book and Supply House, Richmond, Indiana, if postage is cared for.

ERROL T. ELLIOTT.

Richmond, Indiana.

FAITH THAT PROPELS

BY G. RAY JORDAN

Cokesbury Press, $1.50

In this new volume containing a series of sermons preached by Dr. Jordan, we have a delightfully challenging follow-up of his previous book, "Courage That Propels." It is indeed a pleasure to read this book, and see how the author tackles the problems and dangers of our day in fearless fashion. It is sane and practical, and most beautifully and wisely presents matters of Faith and Practice with a touch that will appeal to all our Friendly circle. Two of our Quaker leaders are quoted in his exhibits of "Faith that Propels." George Fox, our founder, is pictured as a new type of religionist for Oliver Cromwell to deal with—one whom he could not "buy" as he could other denominations or sects. And this comes in the chapter on "What Religion Will Never Outgrow." Thinking of modern Quakers, it makes me very anxious when I read such quotations. We Quakers have outgrown a lot—that is why I would like Friends to read this volume. Rufus M. Jones, our modern ambassador of Friendly Faith and Practice, is the other Quaker quoted.

I like this book because there is a challenge to real thinking—there is a real personal questioning in store for the reader. The great value of this new volume lies in its definite relating of Christianity and Life. If we read it wisely, we shall find ourselves convinced that our religious ideas must be clothed in terms of living experience. Dr. Jordan raises some magnificent queries for us. "Why be good?" "Is your religion a load or a lift?" He answers these and many others, in terms of glowing thought, beautifully, and simply illustrated from everyday experiences. In a day when so much of our religious life, and so-called Christian service, is more of a farce than a force, this volume tends to bring the reader back to a place where he faces the Eternal Reality of God, and the Christ, who so perfectly reveals what our own God-intended selves may become. This little book will help to turn our minds and hearts to a Faith in the things that are noble, true, and eternally worth while, and I commend it to all my friends in American Quakerism.

TOM ALDERMAN SYKES.

High Point, North Carolina.

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HOUGHTON COLLEGE especially prides itself in sound and practical training. With academic standards recognized and accredited by the University of the State of New York; and with more than 120 courses leading to the degrees A.B. and B.S.; still we realize that it is the use the graduate makes of his education in every-day life which renders it of value to him.

The Division of Musical Instruction at Houghton is no exception to the rule. Its object is, to produce true musicians, performers of finish and perfect balance, without imparting merely superficial accomplishments.

In Piano, Voice and Violin we offer especially strong courses under competent instruction leading to the degree B.S. in Musical Education. Graduates of our Department of Public School Music are qualified to receive the New York State Music Supervisors' Certificate.

Houghton offers a number of unique advantages. The A Cappella Choir, the Orchestra, the Oratorio Society, the Chapel Choir, the Madrigal Singers, and a String Quartette all do exceptional work. Some of these groups travel extensively. The handsome new music hall is equipped with the latest conveniences, including sound-proof individual practice rooms. The expense at Houghton is very reasonable, and the atmosphere fundamentally Christian.

Houghton College offers a very attractive and safe annuity contract, backed by the conservatively managed resources of the College.

It will pay you to investigate. Address Department

The A Capella Choir, which travels yearly.

QUAKERDOM · AT · LARGE

Carroll Kenworthy of Washington, D. C., is Secretary of the Overseas Writers, an organization of Washington correspondents who have served overseas as representatives of American newspapers.

* * * *

Robert C. Jones 5527 Kimbark Avenue, Chicago, Illinois, has been elected an adviser of the Friends Travel Guild. He is an authority on Mexico, Cuba, and Central America, and may be addressed in regard to travel or research problems concerning those countries.

* * * *

Our humble apologies to Ward Applegate and the Studebaker Corporation of America, anent our "Washington and Return" story, in which we referred to his "modern flying Ford." Our only defense is that Ward went by us so fast that about all we could distinguish was an instantaneous blur on the white landscape.

* * * *

An Aberdeen, Scotland, Friend claims the distinction of being the only Quaker master organ builder in the world. *The Friend* reports that he has lately been erecting an organ at Nairobi, the second time he has visited East Africa. He has also erected several organs in New Zealand. Wherever he goes he seeks out isolated Friends and recommends other traveling Friends to do likewise. In this way he has combined organ building with service for Friends in out of the way places such as the interior of Uganda. He is one of the Scottish representatives to the Meeting for Sufferings.

* * * *

In the January number of the *Anglican Theological Review* appeared an article, "Santayana and the Mystic's Moment," by Thomas R. Kelly, professor of Philosophy in Earlham College. He reviews Santayana's attack upon the validity of the mystic's claim and counters by indicating the vulnerable spots in his conception of the real nature of mysticism. However, he demonstrates that Santayana was in fact a good deal of a mystic himself—of the contemplative rather than the active type—and contends that "although he thrusts out the hand of Esau, the voice is the voice of Jacob and the mystics."

* * * *

Does fruit cake improve with age? Popular opinion has long held in the affirmative. Apropos of a recent newspaper story of two people who have kept such cake for nearly fifty years, comes report of a piece of Quaker cake treasured for a similar period. Flora Partington of Paoli, Indiana, has a piece of fruit cake that was cut from the birthday cake of John G. Whittier at the celebration of his eightieth birthday, which makes this titbit forty-seven years old last December. It was given her by a mutual friend, Lydia Maria Stanley, who was a guest at the celebration. And there have been four boys in the Partington home! Temptation was evidently lessened by keeping the cookie jar well filled.

* * * *

As reported by *The Friend*, approximately one hundred persons are on the Foreign Membership List of London Yearly Meeting. The List includes Friends living abroad in districts where there is no meeting or local group of Friends attached to other Yearly Meetings; or where for special reasons affiliation with other Yearly Meetings is not desired. In addition to ten English names, the distribution by nationalities is as follows: American, 4; Austrian, 20; Bulgarian, 2; Canadian, 2; Guatemala, 1; Chinese, 2; Czechoslovakian, 5; Dutch, 3; Finnish, 1; German, 16; Greek, 2; Hungarian, 3; Indian, 2; Italian, 4; Japanese, 3; Polish, 2; Rumanian, 1; Russian, 2; Swedish, 7; Swiss, 4; Zulu, 1.

* * * *

On the occasion of his eighty-ninth birthday on January 9, C. C. Brown of Tonganoxie, Kansas, was cheered by the receipt of many greetings, including a cablegram from nephews and nieces in England, his native country. He went to Kansas in 1868, when the Indians were still roaming the prairies, and has lived in the same community all these years, contributing faithfully to the life and activities of Friends in that section.

* * * *

Following the death of his wife, Bertha E. Cloud, announced in this issue, Alonzo E. Cloud is spending the winter in the home of Joseph L. and Esther R. Hare of the old Somerton Meeting in Nansemond County, Virginia. He finds the Prophets' Chamber a great resting place, and the fellowship of the home and Meeting are proving very helpful to him. His address is Holland, Virginia.

* * * *

Scene: The farm home of a woman Friend in England who had declined to pay tithes for the support of the Rector who preaches in the local steeplehouse of the Established Church. Through a snowstorm comes a County Court bailiff to recover £31, being two years' tithe on the forty-two acres of land owned by the Friend. From the bed on which she lies with a broken ankle, the Friend interviews the intruding officer. Although there are chattels and other livestock on which to levy, the bailiff insists he has orders to seize the seven valuable milk cows, the mainstay of the farm. He proceeds to impound the cows, in the prospect of advertising them for sale, thus collecting the tithe over the conscientious objection of the Friend. Time? Sometime back in the Seventeenth or Eighteenth Century, of course. No, guess again. Time: January, in the year of our Lord, 1935, as reported in the London *Friend!*

* * * *

Dwight W. Michener is on the staff of economists of the Chase National Bank of New York. He recently contributed a comprehensive article to *The Annalist* on "Economic Repercussions from the Passing of the American Frontier." We quote his concluding paragraph of summary: "In conclusion, it appears that neither the end of the 'westward movement' and the declining opportunities for moving to land previously unoccupied, nor the continuous movement from less effective methods of machine production to more effective methods, nor the gradual trend away from individual unit operation of industry to centralized control, nor the alleged disappearance of the 'scarcity of production' have rendered the American economic order obsolete or have caused the irretrievable loss of vital parts of it. Surface changes have been frequent but fundamentals are less transient. Adjustment of details is more frequently necessary than is a general remodeling of the economic framework, although the problems in connection with the former sometimes may make the latter seem very attractive. The blundering prosperity of the Nineteen Twenties caused many people to draw the conclusion that frontiers had passed, nullifying economic principles, and that our economic order needed a new framework, a new motivation, or new controls. The events of the past two years make it clearer that the conclusion was too hurriedly drawn."

NEWS OF OUR MEETINGS

Lloyd E. Cressman, for a year and a half pastor of Bridgeport Friends Meeting, Wichita, Kansas, has taken up pastoral service at Emporia, Kansas, beginning February 3. He is one of the most capable young pastors of Kansas Yearly Meeting. Carl D. Byrd, former

pastor at Emporia, is now pastor of the First Friends Church at Marshalltown, Iowa.

* * * *

The Greenfield, Indiana, Friends Missionary Society observed Men and Missions Night at the church on January 24. More than fifty people enjoyed the luncheon and fellowship hour which preceded the meeting. Ethel White presided, and after the usual routine business, which showed many obligations taken care of, Dr. Mary Bruner gave the devotional in her usual inspiring way. Jewel Andis gave a carefully prepared and very interesting review of two chapters of the study book, "Japanese Women Speak," stressing the social changes in Japan and the influence of Christian homes and lives.

* * * *

Friends Memorial Church at Muncie, Indiana, closed Christian Endeavor Week by having special speakers on Sunday, February 2. In the morning meeting, Alvin T. Coate of Indianapolis, gave an impressive address on, "Quakerism and the Society of Friends." The evening meeting was especially for the young people, many of whom attended. The speaker was Mr. Walter Fisher, football coach of Muncie High School, who spoke on "Life's Challenge to Youth." He was introduced by the Principal of the High School, Paul Addison, a Friend. Special invitations to attend were sent the High School football players and all teachers of the city schools who are Friends.

* * * *

Kermit Schoonover, at present at Hartford, Connecticut, has been recorded a minister of the Gospel by Tonganoxie Monthly Meeting, Kansas Yearly Meeting.

* * * *

Cecil Eugene Hinshaw, now pastor at Denver, Colorado, has been recorded as a minister of the Gospel in the Society of Friends by action of University Monthly Meeting, Wichita, Kansas, and of Wichita Quarterly Meeting.

* * * *

Poplar Run Meeting in Winchester Quarter of Indiana Yearly Meeting had an unusual opportunity for hearing the Word in the revival recently closed. Will Wright of Van Wert Quarter in Ohio was the evangelist, and brought such clear Biblical messages as would tend to stir and undergird any meeting that had the privilege of hearing them. . . . Talmadge Wright has been assisting the pastor, George Addington, in revival services at Cedar Meeting, also in Winchester Quarter.

* * * *

Mooreland, Indiana, Friends Meeting closed a three weeks' revival on Sunday evening, February 3. Herbert Haldy, pastor of Second Friends Church, Marion, Indiana, did the preaching and brought many helpful messages. Herbert Kinsey was song director, and his solos were always appropriate. The average attendance for the three weeks was over seventy-five. Chester B. McKean, pastor, and Mooreland Friends are very encouraged over the results of the revival.

* * * *

Friendsville Quarterly Meeting was held in Knoxville, Tennessee, January 26. A smaller attendance than usual was caused by sickness, bad weather, and the condition of the roads following a seven-inch snow. Ephraim Dunlap brought the message during the hour of worship. Our faithful and efficient Clerks, Cate McReynolds and Elizabeth Newby Beals, presided during the afternoon business session. E. I. Martin, Vice-President of the World's Christian Endeavor Union, spoke to the young people at their session on Saturday night. As always, the presence of J. Edward and Daisy Ransome and Fred McMillin was a help and inspiration to the meeting. Knoxville Friends are to be commended for the splendid way in which they take care of the people attending Quarterly Meeting, and also for the heroic way in which they are faithfully "carrying on" under adverse conditions.

* * * *

The First Friends Church of Van Wert, Ohio, has recently had three weeks of special revival. A goodly number were converted, and the Meeting encouraged and strengthened. Frank Long, pastor-evangelist, of Anderson, Indiana, assisted the pastors, Oscar and Alice Trader, preaching regularly and directing other services. His messages were timely and heart-searching. The attendance and help of ministers and members of other churches was appreciated throughout the series of meetings. On the closing night, February 3, Antioch Chapel and Central Mission of Friends united with First Friends. Guest speaker for the evening was E. G. Marsh, and singers, the Emmanuel Quartet, of Cincinnati.

* * * *

Mildred B. Allen recently closed a very successful evangelistic campaign at Townward, Ohio. The children of the Community were organized into a Bluebird Band, which met each evening at seven. They were taught Bible Story Telling, Bible Games and Gospel Choruses. On last Sunday night they had charge of the first half hour of the evening service. There was a large attendance throughout the meeting and many found peace through renewing their Christian life or accepting Christ for the first time.

Mistake not personal opinions for the leadership of the Spirit.

HOMECOMING DAY AT SPRINGBROOK

Homecoming Day was celebrated on January 1 by Springbrook, Oregon, Meeting, with the building filled for the services and the spirit of good fellowship manifest everywhere. The forenoon service was in charge of the former pastors, Carl and Minnie Miller, with the present pastor, Denver Headrick, and Abram Astleford also participating.

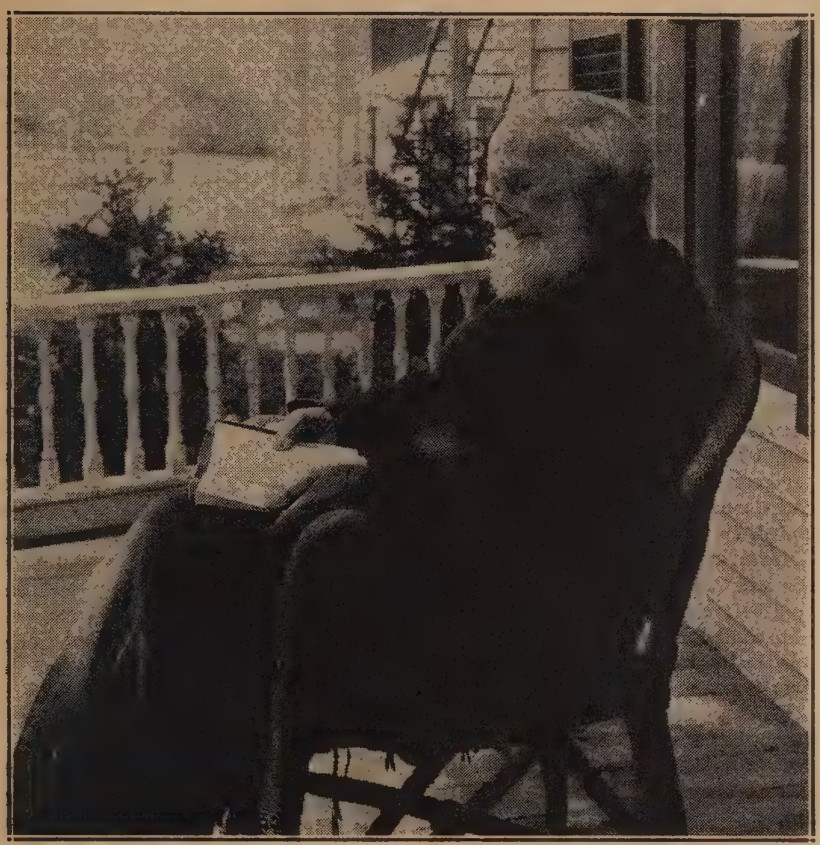
At the noon hour, a bountiful dinner at the school house was enjoyed by more than a hundred and twenty persons. Sixteen couples present had celebrated their silver wedding anniversary, and five couples had celebrated their golden wedding anniversary. Eleven charter members of the Christian Endeavor Society were present, and six charter members of the Meeting, who have attended ever since its organization forty-two years ago. Springbrook Friends were highly honored with the presence of Anna Blair, of Newberg, the only living charter member of the first Friends Meeting in the Northwest.

At the afternoon meeting, Lucy H. Reece gave an address on "Foundations," in which she told of the organization of a community Sunday School, in which Sarah Morris was much interested, in the first one-room school house soon after its erection in 1890. Cyrus and Matilda Hoskins were leaders in this work. Church services were inaugurated soon after, various persons of the community leading. On August 20, 1892, Springbrook Monthly Meeting was organized by Newberg Quarterly Meeting. Miles Reece was the first regular pastor, and was followed by supply workers, including, Aaron Bray, Sadie Bond, George T. Tolson, S. S. Lewis, Jesse and Mary Edwards, and others. Herbert T. Cash came as pastor in 1899, and with his encouragement work was commenced a year later on the present building, and despite short crops the house was dedicated in February, 1901. The parsonage was built in 1909, and the south wing of the church, including the Sunday School rooms, was built in 1914, Walter H. Wilson being pastor.

Others who have had charge at Springbrook Meeting besides those already mentioned are: Phoebe Hammer, Harvey Wright, Edgar L. Requa, Harvey Crumley, Harlan T. Parker, Elizabeth Palmer, Edith Minchen, Everett E. Scotten, Edgar Potter, and Glen Rinard.

An enjoyable part of the afternoon program was the showing of old pictures on the screen by Perry Macy. These were pictures taken years ago of present and former members of the church and community. Mary Mills read messages of greeting from many absent and former members of the Meeting.

A Century of Creative Living



I. Warren Hawkes, Friends minister for more than sixty years at Manchester, Maine, died January 17, 1935. He lacked only a few months of being one hundred years of age. This is a very unusual age. But the most extraordinary thing about his life was not its great length, but what he was and what he did.

He was born on the farm where he died. It was from this home he went as a lad to Friends School, Providence. It was to this home he brought his bride, Sarah Sampson, in 1863. It was from this home he buried her fifty-five years later. Here their children were born, Lucy H. Meader, Alfred W. Hawkes (died 1926), and Dr. Edgar Hawkes.

The substantial and well-kept buildings of this homestead, its stately trees, and the superbly magnificent view across the lake in summer or winter had something to do with imparting the sturdy yet gentle tone to his character. But all this does not account for it. Although he lifted up his eyes unto the hills, he drank from hidden springs.

He never knew but one home. Yet it would take a long search to find a mind more cosmopolitan, or one more sympathetic toward all sorts and conditions of men. He had a wide range of interests. The newest household labor-saving device commanded his attention. He followed the progress of the League of Nations and the World Court. He studied methods of making his fields more productive. Congressman and judge sought his counsel. He had served as Selectman and as Superintendent of Schools of the Town of Manchester, and as a Representative in the State Legislature. He had been Clerk of the Monthly Meeting and the Quarterly Meeting for more than thirty years.

Warren Hawkes was well versed in the religious and practical ideals of Whittier. Doubtless that had much to do with his detection and avoidance of shams in religion. A verse from Whittier frequently reinforced his conversation or public discourse. It was noticeable that one of Whittier's best known poems he seldom if ever quoted in recent decades, "The Quaker of the Olden Time." No doubt modesty prevented him. Either his own humble insight or some person must have told him that he was a perfect example of that old-time Quaker, projected into the 20th century. He found himself quite at home in it too.

At the very last meeting he attended—a Monthly Meeting in his own home last October—a letter was read from Esther Baird in India telling of rich fruitage that had resulted from the contribution of the late Eleanora S. Woodman. Following the reading of the letter, Warren Hawkes began his brief remarks with this assertion: "This letter confirms what I have long been convinced of, that the world is growing better." It is a significant thing that a man can live through a hundred years, with its changing standards and customs, and maintain a firm faith, not only in God, but also in God's creation—mankind—that it is on the upward trend, notwithstanding some indications to the contrary.

Warren Hawkes always faced the future. He seemed to be not at all afflicted with that longing for the days and things of old that besets most of us as our years increase. With him yesterday was good, but today is better, and tomorrow may be made still better. So young people did not tire of his ministry. A Maine high school girl, leaving the palatial new Riverside Church in New York, remarked, "I think I would rather attend the May Quarterly Meeting at Manchester, and hear Warren Hawkes preach." He was a real ambassador of God.

MICHAEL F. SWAFFORD

Michael Frantz Swafford, son of Christian L. and Mary Elizabeth Swafford, was born in 1864 near Marion, Indiana. Here he grew to manhood. In 1889 he was united in marriage with Sarah Catharine Brummage. To this union, nine children were born. Soon after their marriage, they moved to Kansas, settling in Stafford County. Later they moved to a farm in Pratt County near Pleasant Plain Friends Meeting, where the family was reared.

During a meeting held by Margaret Binford, M. F. Swafford was converted and united with Friends. This was the beginning of a long and faithful service to the church, which continued throughout his life. As a recorded minister of Friends, he labored with his brother Lynn and with Abel Bond and many others in evangelistic work. For several years he was Superintendent of Evangelistic Work in Haviland Quarterly Meeting, and also spent some years in the same capacity in Gate and Fowler Quarterly Meetings.

His wife died in February, 1912. In May, 1913, he was united in marriage with Alice Elliott. They spent one year in the pastorate at Fairview Meeting near Carthage, Missouri. In 1916 he was chosen by Kansas Yearly Meeting to be Superintendent of Evangelistic Work. To this work he gave his untiring service for a period of five years, and later, after five years in pastoral and evangelistic work, he again served as Yearly Meeting Superintendent for six years. During the last year in this work his health broke and he retired from this service.

Still eager to give his energies to the

work of the church, he was pastor at Jonesboro, Indiana, for two years. For some years he was a member of the Home Missions Board of the Five Years Meeting, and maintained an active interest in the work of the Five Years Meeting.

At the close of the Jonesboro service, he and his wife returned to Wichita, Kansas. With failing health, he found it impossible to engage in the service of the church. His closing years were distinguished by his constant optimism and courage, and demonstrated that the fibre of the pioneer had been deeply grown into his personality. He passed away on January 9, 1935. Survivors include his wife, Alice Elliott Swafford, four sons, two daughters, a step-daughter, and a step-son.

GRACE HOBBS LUTHER

Early on Third day morning, Eleventh Month 27, 1934, there came a swift summons to a beloved friend and co-worker, Grace Hobbs Luther. No warning of the approaching end was given; she had been in her accustomed place on Sabbath, in the meeting, Bible School, and evening Gospel service, and had attended to her household duties the next day.

Born in Fairmount, Indiana, Tenth Month 29, 1880, she was the youngest of the ten children of the late Thomas W. and Jane Hobbs, and a birthright member of Fairmount Monthly Meeting. Converted to Christ in girlhood, she was thenceforth active in Christian service.

From 1900 to 1910, our friend engaged in teaching, but the time came when she sensed a Divine call to more positive ministry of the Word, and she entered Cleveland Bible Institute for the special training she felt necessary for Christian work. Directly she finished her studies in Cleveland, she accepted pastoral service in Indiana meetings. Many will recall the tender and devoted spirit with which she ministered, and they will learn with regret that she was called home while she was still so capable and apparently had so many years of usefulness facing her.

In 1926, Grace Hobbs was married to Archie E. Luther, of Newport, Rhode Island. During the remaining years, her thought and energies were devoted to this New England field. She faithfully attended Quarterly and Yearly Meetings and had recently been appointed Clerk of the Meeting on Ministry and Oversight of Rhode Island Quarterly Meeting. And at the same time she clung to the old loyalties and spoke always affectionately of her native Yearly Meeting and of the activities that centered in the Five Years Meeting.

She was a lovely Christian saint, humble, compassionate, earnest in endeavor to win souls to her Lord. Once she remarked to the writer: "There is so much work to do for Christ that I never feel I can waste time in theological discussions." In her presence one felt lifted to higher levels, sweetened, softened, and drawn nearer the Master. She loved beauty, whether in the world of nature or art or in the human soul. The flowers and gardens and magnificent ocean views of Newport fed her aesthetic nature, as through them she saw the Creator's perfect design. Dainty in dress, fastidious and charming in personal appearance, she showed in "behaviour and apparel" the modest charm of Christian womanhood.

Fervent in prayer, she brought hope to many a stricken soul. Often, in the homes of the sick or distressed, she knelt in petition for healing of soul or body, as might seem good to the Lord.

Her keenest interest was in the spread of the Gospel in foreign lands. Esther E. Baird, Dr. E. Ruth Hull, Ruth Thurston Earle and John Earle, and other workers in Chhatarpur, India, were daily carried before the throne, while she and her husband labored incessantly to help secure the needed funds for the share of the work assumed by their Monthly Meeting. Africa, too, with the Fords and Chilsons, her friends of other days, was on her prayer-list, as were Rachel Mostrom and the missionaries in Nanking, China.

In recent years she felt an increasing burden for her beloved Society of Friends, and like John Woolman there was laid upon her a weight of distress, as on the prophet Jeremiah, when he exclaimed: "How is the fine gold become dim! How is the most fine gold changed!"

On the day following Thanksgiving Day, a large assembly of Friends gathered in the Newport meetinghouse. The acting pastor, Miles W. Trafton, preached a moving sermon, and an open meeting followed, in which many shared, including Elizabeth Trout of Portsmouth and Annie C. Sherman of Newport, while Lyra T. Wolkins brought sympathetic tribute on behalf of the Yearly Meeting. Beautiful musical selections were rendered by Howard and Alice Morris of Portsmouth meeting, and by William C. and Alice T. Hartnett of Jamestown, R. I. The burial was in Newport.

Surviving are her husband, Archie E. Luther, and her step-son, Elbert Luther, besides three brothers, and a sister, Mary E. Scott, of Detroit, Michigan.

Her place cannot be filled, but the work must go on, and through her example and influence there will still be brought to Christ others to become

"New instruments to sound abroad
The Gospel of a risen Lord."

BERTHA E. CLOUD

Bertha E. Brown Cloud, only child of Benjamin Franklin and Sarah Haworth Brown, was born in Indianapolis, Indiana, September 13, 1873, and died of heart failure in the Raiford Hospital, at Franklin, Virginia, December 24, 1934.

When she was quite young her parents moved to Union County, Indiana, near Salem Friends Church, and at the age of nine years, at her own request she became a member of Friends. Later her parents moved to Wayne County, where her young womanhood was spent. Besides the public school system, she spent four years at Earlham College and was always interested in higher education and religious education, serving for many years as teacher in Bible schools.

She was married to Alonzo E. Cloud in September, 1894, and became the mother of Cecil Franklin, who preceded her in death twelve years, and of Melinnie Thelma, who is now Mrs. August Brokaw, of Cincinnati. She was always of a religious turn of mind and before her marriage she led her future husband to Jesus Christ; and on the night of her marriage, it was she who brought a Bible into the room and proposed they begin their wedded life with family devotion, an institution that was kept up until the close.

She and her husband consecrated themselves to the work of the church over thirty years ago, and during their sixteen years of service in Baltimore Yearly Meeting, in the limits of Virginia Quarterly Meeting, and eleven years in Wilmington Yearly Meeting at Leesburg, Ohio, she was always faithful in the work and ably assisted in carrying it on.

She has honored Jesus Christ in her home, in her social life and in the church, and has passed from works to reward. The funeral service, held at Sedley, Virginia, was conducted by Jesse A. Stanfield. Burial was made at West Grove, in Wayne County, Indiana.

FRANK H. STREIGHTOFF

On January 13, 1935, at Indianapolis, Indiana, occurred the untimely death of Dr. Frank Hatch Streightoff, aged forty-eight years. His death, after an illness of four weeks, was due to complications following an influenza infection. His was a full and active life and his passing is a great loss to Friends generally as well as to family, co-workers, personal friends, students, and others.

He was born in Brooklyn, New York, and received his A. B. and A. M. degrees from Wesleyan University, Middlebury, Connecticut, and his Ph.D. degree from Columbia University in 1913. Following connections with DePauw University in Indiana and Emporia, Kansas, College,

he became in 1920 a member of the Faculty of the Extension Division of Indiana University, in which position he was known for his scholarship, administrative judgment, and high ideals. He was the author of several books on economics and accounting.

Survivors include the widow, Frances Doan Streightoff, and one son, Frank Doan Streightoff.

As was voiced at the funeral by one of his personal friends, Frank Streightoff in religion was "a prophet, and not a minor prophet." He came to the Society of Friends by convincement and by his loyalty to a great religious ideal, but he did not think of Quakerism with ecclesiastical limitations. To him it was not so much a fact as a goal, a symbol of religion at a very high level. He regarded religion as essentially a divine invasion of personality, a light in the conscience, a fountain of goodness in the soul.

Frank Streightoff was active in the peace and service work of Western Yearly Meeting, and for some years had rendered a valuable service as secretary of its Literature and Peace Committee. He was also presiding clerk of Plainfield Quarterly Meeting. A member of First Friends Church in Indianapolis, he had served as teacher of the men's Bible class and of the young married people's class there.

As was also said in tribute to him at the funeral service, some of the words that come naturally and forcibly to mind as properly belonging to Frank Streightoff are: loving, thoughtful, vigorous, active, constant, brilliant, humorous, with an unbelievable capacity for work, having an understanding heart. Seeing the essential truth in any situation, his courage was spontaneous and native. The conventions never put him in awe; only the truth mattered, and his obviously sincere purpose was apparent.

FINANCIAL STATEMENT

The United Budget, April 1, 1934, to January 31, 1935

Received from Yearly Meetings:

Baltimore	$ 2,513.55
California	87.00
Canada	20.00
Indiana	6,586.39
Iowa	3,723.75
Kansas	1,199.17
Nebraska	154.57
New England	2,122.07
New York	2,544.41
North Carolina	1,794.06
Western	4,548.80
Wilmington	1,215.76
Oregon	178.94
Received from Other Sources	1,937.16
Total Receipts	$28,625.63

Paid Out to Boards and Agencies:

American Friends Board of Missions	$24,698.66
Peace Association of Friends	292.30
Board of Young Friends Activities	438.46
Board on Prohibition and Public Morals	87.89
Board of Education	58.29
Board on Religious Education	247.46
Fund for Aged Ministers & Missionaries	1,937.69
Cooperative Fund	554.59
Emergency Fund	309.86
Bank Service Charge	.43
Total Disbursements	$28,625.63
Budget, 1934-35	$51,000.00
Receipts to date	28,625.63
Balance to be raised	$22,374.37

May Contributions be Stimulated in All Our Meetings Between Now and March 31

A THRONGED WEEK-END AT CHICAGO

Blue River Quarterly Meeting of the Friends General Conference, with Albert Mills, Decatur, Illinois, Clerk, and Chicago Quarterly Meeting of the Five Years Meeting, Erna O. Nixon, Clerk, held sessions partially coinciding the first week-end in February, in the rooms of Fifty-seventh Street Meeting, Chicago.

Representatives were present from Chicago Monthly Meeting, from Quaker Lane (Clear Creek Monthly Meeting) McNabb, Illinois, and from Fifty-seventh Street Meeting. The winter weather prevented the attendance of Friends from other outlying meetings, but from the three that were represented, 125 were present at supper in John Woolman Hall and a varying number at other meetings. There was little formal business to be transacted and most of the time of the afternoon sessions, of which there were three, was devoted to both free and directed discussion of problems ranging from family life to evangelism.

Through the afternoon the younger children met in their own separate room with games, reading, refreshments and an informal meeting, in which, after a time of quiet, they saw slides of the work of the Service Committee in the coal fields, heard a letter from Dorothy R. Matchett telling of her visit there with other Westtown students at Christmas time, and saw children's dresses ready to be sent away for the little girls of the coal fields, after which they employed themselves on handkerchiefs and doll clothes to be sent with the dresses.

In the evening the young Friends of the three meetings gave an admirably prepared presentation of "Alice in Blunderland Looks in on this Munitions Business," to a large and interested audience.

Two visitors from a distance were George Houghton of Lansdowne Monthly Meeting and his son, Daniel Houghton, of Chicago Monthly Meeting, both now living at Reedsville, West Virginia; and an unusually pleasant excitement was cast over the Quarterly Meeting by the news that the night before, at Fifty-sev-

enth Street Monthly Meeting, the intention of marriage of Anna E. Coppock and Daniel Houghton had been announced.

Many of the guests from a distance remained over night and heard next morning at the Fifty-seventh Street Meeting forum the observations of Carroll Binder, a member of the meeting and assistant to the editor of the Chicago *Daily News*, on the trip to Japan and Manchuria from which he and his wife, Dorothy Walton Binder, have recently returned.

A thronged week-end was concluded with a Young Friends Tea at John Woolman Hall Sunday evening, at which, by request, Garfield V. Cox continued the discussion of a topic carried over from the forum the week before: "Does Quakerism Call for Social Revolution?"

ONE YEAR OF SERVICE REVIEWED

At the January Monthly Meeting of Central Friends Church, High Point, North Carolina, the pastor, Tom A. Sykes, gave his annual report. After a few introductory remarks, he called on Sarah Jarrett to review the activities of the Senior and Junior Christian Endeavor societies, Anna Mendenhall the Vacation Bible School, Horace Haworth the Bible School, Frances Haworth the Woman's Auxiliary, and D. Ralph Parker the Finance Committee. Tom Sykes then continued with a review of the general work of the meeting and of his own activities in that connection. Through all of these reports was revealed a continuous program of instruction, inspiration and helpful service to members of the meeting and community. The results which could be observed and estimated were indeed gratifying.

Thousands of pastoral calls had been made by the pastor, the Woman's Auxiliary, the organized classes of the Bible School and the Christian Endeavor societies. Unfortunate families had been supplied with food and clothing throughout the year and especially at Thanksgiving and Christmas time. Gifts of money and household linens had been sent to various missions. Something like two thousand books had been loaned by the Sunday School library. Delegates had been sent to such worth while conferences as that of the Woman's Missionary Union, Christian Endeavor, Bible School, Peace Conference at Guilford College and the School of International Relations at Duke University. The Vacation Bible School in the summer had been well attended and the instruction of a high order. Many special services had been sponsored by various organizations. Special mention was made of the helpful cottage prayer meetings held week after week by a group of Brotherhood men. Fellowship of Prayer booklets and quantities of literature on peace and other subjects had been distributed. Among visiting speakers who had brought helpful messages during the year, Elihu and Almie Grant were mentioned.

A review of the pastor's own work gave an astonishing number of calls on the sick and shut-ins and of messages given in Sunday morning and evening services for worship, the Brotherhood class, mid-week meeting, Christian Endeavor and other services. To this should be added a large number of calls to which he responded in North Carolina and other Yearly Meetings. A similar number of messages to high school and college groups, civic clubs, business and professional groups were mentioned but not enumerated.

An analysis of the statistics of the meeting for the past ten years showed a steady and healthy growth in the attendance at Bible School and, largely growing out of the Bible School, a corresponding increase in the membership of the meeting.

This session of the Monthly Meeting was held around the supper table and before the opening minute was read a musical program was given by Anne Robbins Mendenhall and Norman Fidler, accompanied at the piano by Florence Blair. Alice Paige White, the Presiding Clerk, read the closing minute and the group went out strengthened by the hour of fellowship, grateful for the way in which the pastor and the meeting had been used during the past year and challenged by the opportunities of the future.

QUAKER HOMECOMING AT CINCINNATI

Sunday, February 24, will be Quaker Homecoming Day at Cincinnati Meeting, Eden Avenue and Donahue Street, Cincinnati, Ohio. A friendly invitation to attend is extended to all Friends and former Friends, and especially those whose parents or grandparents were among the early members of Cincinnati Meeting. Following the Church School session as usual at 9:45, the Meeting for Worship will be held at 11:00, to be addressed by Walter C. Woodward, Editor of THE AMERICAN FRIEND, on the subject, "Quakerism for Today and Tomorrow." At noon, dinner will be served to all, in the comparatively new meetinghouse. At 2:00 in the afternoon, Dr. Chalmers Hadley, Librarian of Cincinnati Public Library, will present a Quaker Historical Sketch, and a costume tableau will be given of "The Quaker Meeting," followed by the Quarterly Meeting session. A full day of fellowship and inspiration is anticipated. Leslie D. Shaffer is pastor of the Meeting.

CORRECTION

In the January 24 issue of this paper, in the tribute to Charles C. Jones, a statement in the fourth paragraph should be corrected to read, "the acres which he had purchased." It was Charles C. Jones and not Charles H. Jones who bought Keewaydin Farm.

WILLIAM PRIDEAUX TELLS ROTARIANS

As reported in the Brunswick, Maine, *Record*, William Prideaux, pastor of South Durham Meeting, recently spoke before the Brunswick Rotary Club meeting, telling "a gripping story of sacrifice for the maintenance of religious principles." A native of Cameron, Cornwall, England, he was placed under arrest for refusing to bear arms during the World War and was confined in eight different British prisons, serving sentences totaling more than three years. Even after coming to this country and accepting the pastorate at South Durham, his persecution continued for the first few years. However, he has now established himself in the affection and confidence of those who knew him. William Prideaux is doing fine work at South Durham, and is rendering a special service in connection with his Meeting orchestra and musical leadership for the children and young people of the neighborhood.

BIRTHS

HONK—To Harry and Allie Honk, Muncie, Indiana, February 2, 1935, a daughter, Judith Ann.

MILLS—To Howard S. and Bernice H. Mills at the Methodist Hospital, Indianapolis, Indiana, February 8, 1935, a daughter, Helen Beatrice.

MISER—To Robert and Lucille Miser, Baltimore, Maryland, December 29, 1934, a daughter, Anne.

MARRIAGES

LUNDY-ASH—At the Friends parsonage in Mooreland, Indiana, February 9, 1935, Elmer Lundy of Mooreland and Ruby Ash of Muncie, Indiana. Chester B. McKean, minister.

WYANT-KENWORTHY—At the home of her parents, Earl and Louie Kenworthy, New Year's Eve, 1934, Katherine Kenworthy and Clay Wyant. Murray S. Kenworthy, uncle of the bride, minister.

DEATHS

BEESON—At his home in Blue River Township near Greenfield, Indiana, January 26, 1935, Jonathan J. Beeson, aged seventy-eight years. On December 14, 1877, he was united in marriage to Caroline Jessup, and theirs was a union of more than fifty-eight years of faithful companionship. He was a birthright Friend and his entire life was an example of the staunch teaching of the faith. The funeral service, with several speaking, after the manner of Friends, was held at the Friends Church in Greenfield, in charge of R. Aaron Napier.

COSAND—At his home in New London, Indiana, January 31, 1935, Abram T. Cosand. He was born February 10, 1854, the son of William and Eliza Trueblood Cosand. He is survived by his wife, Mary M. Kenworthy Cosand, one son, Lyman G. Cosand, pastor of Bloomingdale, Indiana, Meeting, and two granddaughters, Miriam and Charlene. He was actively interested in the community and church, and humbly manifested the Christian spirit throughout a long, useful life. The funeral, February 2, was in charge of his pastor, Frank V. Stafford, with Murray S. Kenworthy and Louis E. Stout assisting.

COX—At the home of her son, Eugene Cox, near Woodland Monthly Meeting in Contentnea Quarter of North Carolina Yearly Meeting, November 22, 1934, Nancy Rose Cox, aged seventy-seven years. She was born in Johnson County, North Carolina, the daughter of Pinkney and Nancy Rose. On January 4, 1881, she was married to Micajah T. Cox, who preceded her in death. Three sons and three daughters survive. Nancy Cox was an Elder in Woodland Monthly Meeting for many years. She was a woman of strong faith and a quiet and loving spirit. She was a Bible student, enjoyed the Bible School and church services, and was often heard in prayer and testimony.

DICKINSON—At her home in Indianapolis, Indiana, January 1, 1935, Martha E. Dickinson. She was the widow of Joseph John Dickinson and the daughter of Howard and Margaret Cadwallader and was born in Richmond, Indiana. She was a member of South Eighth Street Meeting until the family's removal in 1907 to Indianapolis, where they were useful members of the First Friends Church. She is survived by her daughter, Mrs. Orville A. Wilkinson of Indianapolis, and a sister, Mary E. Cadwallader of Richmond. There were funeral services held at Indianapolis and a short service at Richmond on January 3, the burial being in Earlham Cemetery.

FOX—At her home in Wichita, Kansas, January 13, 1935, Eliza Fox, aged seventy-five years. She was born in Marshall County, Iowa, the daughter of John and Martha Baldwin, and came to Kansas with her parents when quite young. She was married to Hiram D. Fox in November, 1879, and he preceded her in death three years ago. She was a birthright Friend and a faithful Christian throughout her life. She was a member of University Friends Church. She is survived by three sons.

GARRETSON—At his home in La Habra, California, January 14, 1935, Nathan H. Garretson, aged seventy-nine years. He was born a member of Spring Valley Meeting at Pendleton, Indiana, and retained his membership there throughout his life. He was the son of Joel and Sarah Garretson. Surviving are his widow, Anna Freeman Garretson, and four sons and two daughters by a former marriage; Davis, of East Whittier, Lester, of La Habra; Joel and Raymond of Friendswood, Texas; Margaret, wife of Ray Carter, pastor at Long Beach; and Nellie, wife of Blaine Bronner, pastor at Denair, California. Funeral services in Whittier were conducted by Harley M. Moore, pastor of the East Whittier Friends Church.

HADLEY—At the home of her daughter, Mrs. Byron Brown, Mooresville, Indiana, January 19, 1935, Ellen Z. Hadley, aged seventy-nine years. She was the widow of Alvah Hadley, who died in 1924, and is survived by four step-sons, and three sons and two daughters. She was a birthright Friend who loved her church and was a consistent and devoted Christian, a faithful and undiscriminating mother to all the children. Funeral services were conducted by Albert L. Copeland and interment was made in White Lick Cemetery near Mooresville.

HAWKES—At Manchester, Maine, January 17, 1935, I. Warren Hawkes, aged ninety-nine years. He was a minister and member of Winthrop Monthly Meeting. Funeral services were held at his home on January 20, Arthur Jones officiating. (See longer statement elsewhere in this issue.—Editor.)

HOBSON—At Whittier California, February 1, 1935, Orlando Hobson. He was born near Greensboro, North Carolina, May 21, 1852, the son of Silas and Matilda Hobson and the eldest of their seven children. They were Friends and fully shared the Quaker opposition to slavery. When Orlando was nine years old, the Hobson family was one of eight families to move by covered wagon to Indiana. Here Orlando Hobson obtained his education and at the age of 21 became an earnest Christian. In 1881 he was married to Leanah Henderson, with whom he lived for more than fifty-four years. To this union was born one son, Herman, who, with his family, lives in Richmond, Indiana. Leanah Hobson was engaged in pastoral work for thirty-six years, and he was always a faithful and helpful companion to her in her service. His wife survives.

JOHNSON—At the home of her daughter, Maude Burns Weaver, Wichita, Kansas, January 29, 1935, Artilla Burns Johnson, aged eighty-four years. She was born in North Carolina and moved to Kansas with her parents in 1884. She was always active in the work of the church, and was among those instrumental in the organization of the Haviland, Kansas, Meeting as well as one or two other meetings in Kansas. Funeral services were conducted January 31 at University Friends Church, by the pastor, Charles O. Whitely, and burial was made at Haviland. She is survived by eight sons and daughters.

MESNER—At Central City, Nebraska, May 10, 1934, Gilbert M. Mesner. He was born at Pleasant Plain, Iowa, February 2, 1881. He was graduated from Nebraska Central College in 1907, and while a student was largely influential in organizing a Y. M. C. A. in the College. He was deeply interested in the work of the Church and was very faithful in its support. For twelve years or more, he served efficiently, first as Recording Clerk and then as Presiding Clerk of Central City Meeting.

NEWLIN — At Bloomingdale, Indiana, January 31, 1935, as a result of injuries received when struck by an automobile, Stanton Newlin, a faithful member of Bloomingdale Monthly Meeting, in his seventy-ninth year. Survivors include one son, Parke F. Newlin, Detroit, Michigan, and one daughter, Allie E. Pearson, Bloomingdale. Impressive funeral services were held at the meetinghouse on February 3 with Edward M. Woodard in charge, assisted by Lyman G. Cosand and I. Lindley Jones.

NEWTON—At Colorado Springs, Colorado, January 10, 1935, Merle N. New-

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ton. He was born in New York State, August 13, 1876. He was married to Mabel Cramer in North Dakota, and to this union one son and three daughters were born. The wife and youngest daughter passed away about eight years ago. A strong and lasting influence was exerted by John and Martha Hadley of Iowa Yearly Meeting upon Merle Newton during the latter's early Academy days. He was a member of Colorado Springs Meeting, and was faithful in attendance.

OSBORN—At her home in West Newton, Indiana, January 28, 1935, Jennie Osborn, aged seventy-six years. She was born at West Newton, the daughter of William and Elizabeth Horton. When a young woman she went to Earlham, Iowa, to live with a sister, Emeline Stribling, and in 1882 married Milton Osborn, formerly of Danville, Indiana. They established their home on a government claim at North Branch, Kansas. Their only child, Alfred, died in young manhood, and the father's death occurred soon afterward. In 1920, Jennie Osborn returned to West Newton, where her home was a haven of good cheer and hospitality. Quiet and unobtrusive, she was beloved by young and old. She was deeply interested in West Newton Meeting. The funeral services were in charge of Mary Hiatt, present pastor, with four former pastors, William Cleaver, James D. and Marguerite Carter and Addie Christie, participating.

REYMAN—At Alamosa, Colorado, August 7, 1934, Lydia Ann Chamberlain Reyman. She was born in 1851, the daughter of Elisha and Rachel Reed Chamberlain of Campbellsburg, Washington County, Indiana. She was married to Charles Luis Reyman of Salem, Indiana, in 1883, and one son, Claire C. Reyman, Alamosa, survives. Following residence in Johnston City, Kansas, and in Denver and Colorado Springs, Colorado, she lived the last ten years of her life in Alamosa. She was a greatly beloved Elder of Colorado Springs Meeting and was always in attendance when possible. Though absent a number of years, her judgment, when given through correspondence, was always appreciated.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

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DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 A.M., Bible School 9:45 A.M.. Christian Endeavor 6:30 P. M. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaun, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 A. M. Meetings for Worship, 11:00 A. M. and 7:30 P. M. Christian Endeavor, 6:30 P. M. Prayer Meeting. Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

MIAMI, FLORIDA

Friends Meeting held First Day morning, 11 o'clock, on 15th floor of Dade County Security Building, First Avenue near 1st St., N. E., Miami. Sarah Packer Thomas, 2036 S. W. 2nd St., Clerk. Friends and others interested are cordially invited.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

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